12: Murphy E-5 (1952-1953) 1960
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the opposite moiety within the framework of the iboiwati-tit relationship, and the clan crests, consisting of geometric designs, of the inhabitants of each men's house are painted on the upright posts of the structure. Fellow clansmen sleep in adjacent hammocks in the men's house and are adjoined by members of the same phratry, if any reside in the village.

Beyond these few remaining manifestations of clanship there remains only its expression in interpersonal behavior. The clan affiliation of every Mundurucú is known to every other through the naming system. The name of each Mundurucú consists of his clan name with a given name suffixed. Boys are given the name of their great-grandfather in the direct paternal line. If there are several brothers, some are assigned the names of the great-grandfather's brothers, both real and classificatory. Girls are given the names of the father's mother's mother. Thus, given names are transmitted in certain clans, or, at least, within the moiety. The possession of a name is one criterion of membership in Mundurucú society. The product of a union between a white man and a Mundurucú woman is for this reason, more than for his mixed ancestry, looked upon as marginal to the society. Similarly, illegitimacy, while looked upon as a misfortune, does not socially disable the child as long as the father is known. If, on the other hand, the mother does not know who the child's father is, it can receive no name. Such children are not mistreated, but they are generally called by the derogatory nickname, *tun* (excrement).

Clanship thus continues to bestow a social identity on its members and to establish their inclusion as "people," or Mundurucú. In this sense, it is an important mechanism in the maintenance of social boundaries between the Mundurucú and their Brazilian neighbors. Fellow clansmen are

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166 182 It does not require a particularly strong motive to induce an Indian to leave his village. The villages have lost almost all their bases of cohesion. The considerations of coöperative labor and social organization, which have made the savannah villages continue to function, have now lapsed. The only remaining centripetal factors are the equipment of the farinha shed, bonds of close kinship, and the desire for sociability. The latter two factors are now waning in importance on the Cururú.

182 602 The ties of consanguinity show every evidence of weakening. Sib identity is preserved in the naming system, and moiety exogamy is usually observed in the choice of marriage partners. This, however, is already deteriorating, for there are now some unions between persons of the same [835] moiety, and violations of incest rules in casual sexual relations are much more frequent than in the savannah communities.

Kin ties have suffered in other ways. The circle of kinsmen significant to the individual in his daily social life and in the subsistence economy is constantly shrinking. Thus, an Indian might be able to identify and name a wide range of kinsmen (like the average European), but the fact of relationship is no longer of primary importance in patterns of coöperation, distribution, and interpersonal behavior. The important kinsmen are those who share a residence and join in the labor necessary to provide for the household needs. This group has become progressively [594] smaller on the Cururú, and it can be safely said that the nuclear family is well on the way to becoming the basic socioeconomic unit. It is significant that, while the common form of address on the savannahs is still by kinship [551] term, Mundurucú proper names and, increasingly, Christian names are more generally used on the Cururú.

182 621 The Cururú villages never did achieve stable integra-